



ZIP  
S\*9351  
V 4-5

Library of The Theological Seminary

PRINCETON · NEW JERSEY



PRESENTED BY

Yale Divinity School Library

PER BV 2360 .S8 v.4-5

The Student volunteer





Digitized by the Internet Archive  
in 2015

# The Student Volunteer

VOL. IV.

DECEMBER, 1895.

No. 3

---

---

## THE MEN WE NEED IN INDIA TO-DAY.

REV. E. M. WHERRY, D. D.

The great commission, "Go ye into all the world," comes to every disciple of the Lord Jesus Christ. All must have the will to leave all and go at His bidding. There is, moreover, a work for all, and a special sphere in which every one may have a place. The poorest and the humblest disciple may be used, like the little maid in the home of Naaman, to direct a soul to the Great Healer.

Nevertheless, we discover the law of adaptability underlying the missionary work of the church in all ages. When the Holy Spirit chose missionaries to carry the Gospel into the great centers of Greek and Roman learning, He sent Paul and Barnabas, men who by education and culture were specially fitted to lay the foundations of the church in Gentile—or as we would say *heathen*, lands. And so on, down through the history of the conquest of the Roman Empire for Christ, we have the long list of magnates, Justin Martyr, Origen, Athanasius, Chrysostom, Augustine and others, men who were pre-eminent for their learning as they were for their devotion to the person and the faith of their crucified Master.

That the work of establishing the kingdom of God on earth should have enlisted the best talent of the church should not surprise us. The establishment of an earthly kingdom calls for the best minds and the strongest men available. The work of the foreign missionary is nothing short of that of an ambassador of

the King of kings. He goes to secure the allegiance of a new people. His work is most difficult. He will find himself opposed by language, by strong prejudices and antipathies, by rival claimants to the allegiance of the people. Clearly, he must be a man of wide attainments, and one possessed of splendid capabilities. This would seem to be true of missionary work in all parts of the world. The more ignorant the race may be, the greater the need of fine intellectual ability on the part of the missionary. To translate the Scriptures, and give a heathen tongue a written character, which will enable the heathen to learn to read and write, is a difficult work requiring the highest mental attainment. And yet this is a work which has been done by missionaries for scores of languages.

The study of ancient systems of heathen religions, based as they often are upon a system of subtle philosophy, is necessary in order to the overthrow of such systems of false religion. Much of our information on these subjects has been received from those who have gone out as our missionaries.

The grand accomplishments of Carey, Ward and Marshman, Wilson, Newton, Ullmann, Loewenthal, Wenger, Hooper and Kellogg, and a host of others in India have often filled our minds with wonder and admiration. The same might be said of Hepburn, of Legge, Blodget and Martin of China, of Jessup, Van Dyke and Eddy in Syria. The fact is, when we come to think of it, the greatest sphere for intellectual achievement in this round world is to be found on foreign mission ground.

No country has illustrated the truth which we have recorded more signally than India. Here we have a people numbering more than the inhabitants of the Roman Empire in the days of the apostles. Here we have the two greatest systems of anti-christian religion this world has ever seen, Brahmanical Hinduism,—out of which grew the Buddhism of the farther east, and the religion of Islam. Here we have the systems of philosophy which have influenced the thought of the world since the birth of history. The work, therefore, of establishing the king-

dom of Christ in the hearts of these millions is the grandest undertaking of the church since Paul crossed the Hellespont. Let us see some of the things yet to be done.

First, the Scriptures have yet to be translated into many of the languages of India. The translations already made will need careful revision and in some instances new translation.

Then there is the great work of preparing a Christian literature in most of these vernacular languages. As yet the literature of the church is but in its infancy. There are few if any text-books for our theological schools in any of the languages of India, and for many there are none. To provide the works on history, biography, science, philosophy,—books for the children, for the youth, for the aged—books for the school and for the home, is surely a work that must demand the best talent the church can send. To be sure, much of this work will have to be done by natives, but these native authors and teachers will have to be raised up, educated and directed by the foreign missionary.

Lastly, India needs men to carry on her great institutions, and to found many more that are yet needed. Schools, seminaries, colleges, theological and training schools, publishing houses, Sunday-school organizations, Christian associations and industrial institutions must be carried on by Europeans or Americans for some time to come.

This is enough to impress upon young men who are now looking toward the ministry, the fact that India, China, Japan, as well as Africa and the continent of South America, need the best men the seminaries can send forth. Who would not desire to be a Paul or a Timothy or an Apollos? Who would not desire to accomplish the work of a Duff, a Forman, a Wilson, a Carey or a Van Dyke? The question does not seem to be so much whether this grand sphere is fit for me—as whether I am fit for such a sphere. Truly, we may well look upon such a work with a sense of humility and say, “Who is sufficient for these things?” But if we go forth in obedience to the heavenly call we may confidently say, “With Christ strengthening me I can do all things.”

## INDIA AS A FIELD FOR THE MEDICAL MISSIONARY.

---

W. J. WANLESS, M. D.

---

Inasmuch as "India as a Mission Field" is being studied by the majority of the student volunteers, among whom are many prospective medical missionaries, a few additional facts regarding the needs and opportunities for the development of medical missions in that land, may not be out of place at this stage of the study course.

India is probably better supplied with physicians than any other of the great heathen lands, and yet she presents a magnificent field for the employment of this agency as an aid to evangelization. Of course, what is true of India's physical needs is even more desperately true of other eastern lands, in some of which medical missionaries are practically the only scientific physicians. But let us look at India.

There are in the Empire four classes of medical practitioners:

1. The British civil and military surgeons, professionally affiliated with whom, though not under the control of the government, are the medical missionaries, numbering in all 140 men and women, most of the women laboring under the auspices of American missions.
2. In this class may be included all the educated native physicians and hospital assistants, who are chiefly high caste Hindus, Parsis, Muhammedans and Christians.
3. The native doctors (hakims) of the Muhammedans.
4. The native doctors (vudyas) of the Hindus.

The British government physicians mentioned in the first class, while they constitute a small army of themselves, and while they have done untold good in developing western medical science in India, and have made possible the splendid progress of the country in the improvement of sanitation and the organization and development of medical education, yet, owing to the large number of British soldiers and civil residents in the country requiring their attention, they have done little for the natives,



who have to rely for the most part upon the native doctors whom the foreign physicians have trained. A very small percentage indeed, probably not one per cent., of the natives are personally treated by the most competent government physicians. The medical missionaries, on the other hand, in view of the fact that they are in the country to directly touch the natives, give their time almost exclusively to the treatment of the natives.

With reference to the second class it may be said that while there are a few in the great cities who have acquired considerable eminence as physicians and surgeons, yet, the majority are inefficient practitioners as compared with western physicians. Three things militate against their efficiency: 1, The fact of their studying medical science in a tongue which is not the language of the country; 2, The lack of originality and inventive ability which is so necessary to the successful practice of medicine and surgery, and to the proper appreciation of these progressive sciences. 3, The third and most serious factor operating against their efficiency as medical practitioners is that of caste prejudice. The high caste Hindu physicians graduate from the three chief medical schools in India, located in Bombay, Calcutta and Madras, while their Hindu assistants graduate from schools of a lower standard. Notwithstanding the regulations enforced within those schools, they retain their caste distinctions. Hence it is that the poor and depressed classes, which make up the bulk of India's population, receive inefficient treatment, sometimes the most despicable treatment, at their hands. Let me illustrate this condition of caste prejudice. A few weeks after I arrived in India a man was brought to me for treatment who was suffering with mortification of one of his lower extremities; he had been lying in the streets of a village for twelve days, and when he was brought to me the tissues down to the bone were all dead, the disease having extended to the knee joint. I had no operating outfit, having only been in the country a short time; moreover, I had no place in which to accommodate my patient, so I wrote a note to the Hindu doctor in charge of a state hospital with six beds, asking

that this man be admitted and his treatment undertaken. He was admitted, and to my knowledge all the beds of the hospital were vacant at that time, but because of his low caste he was made to lie upon the mud floor. The next day, rather than touch the patient himself, the doctor delegated his assistant, who knew scarcely anything of anatomy and practically nothing of surgery, to amputate the limb. This he did merely cutting away the mortified parts to a point below the knee and below the joint to which the process had extended, which was of course worse than no operation; the patient having been weakened from the effects of the anæsthesia without anything being accomplished. The patient was then thrown back upon the mud floor and as the disease rapidly extended into the other limb, he actually rotted to death on the floor of a hospital at the head of which was an educated Hindu doctor.

The third class, the Muhammadan hakims, know something of native materia medica, yet they are practically ignorant of modern medical science. I have seen dozens of eyes ruined as the result of an operation which they commonly perform for cataract.

The fourth class are still more ignorant and even more plentiful. They are usually hereditary doctors and few among them know how to read or write. Their treatment is something terrible and their medicine always exceedingly vile. Their ideas of anatomy are based purely upon the imagination or upon the grossest ignorance. Their success seems to lie largely in their ability to deceive the people by playing upon their credulity, or perhaps more upon their prevalent gullibility.

A fifth class might be added which would include the ignorant and degraded priests, the deceptive exorcists and conjurors, the wily astrologers and the ruthless barbers. Burning the devil out with a hot iron is a favorite remedy of some of this class.

A closing fact or two. Says Sir Wm. Moore—and he is a man not likely to underestimate the value and extent of the government medical work in India,—“not five per cent. of the popu-

lation is reached by the present system of medical aid," elaborate and expensive as that system is. In the great cities, where there are the largest number of hospitals and dispensaries, more than one-half of the people die unattended in sickness either by educated doctor or native quack. And if this is the case in the cities, what must be the condition in the 566,000 villages with a population of less than 500 each, not to mention thousands of large towns with a population of from 1000 to 5000 each without even a native doctor? I have been practically the only foreign physician personally treating natives in the midst of a population equal almost to the whole city of New York. And are not the opportunities very great? Dr. Hall, a civil surgeon at Allahabad, not long ago went into a village twelve miles from a railway station and in six days under a large tree in the open air saw 394 patients, performed 147 operations upon the eye, 69 of which were for cataract.

If for no other reasons than those arising from physical needs, medical missions in India should be multiplied a hundred fold; but when we consider the evangelical value of the medical work, in that it carries with it the double cure, and restores "wholeness to the entire man," thus participating in God's great plan for the evangelization of the world, the desirability of enlarging it is enhanced yet another hundred fold.

---

## THE MONTHLY MISSIONARY MEETING.

---

### THE CRISIS IN ARMENIA.

---

1. Importance of prayer in critical periods of the church. This may be emphasized by the leader in connection with the reading of such a passage as Acts xii. 1-19, for example. Try to impress upon the audience the idea that they are assembled, not merely to be informed concerning one of the most important of current issues, but also that they may become actual factors, through prayer, in the solution of the Armenian question.

2. Assignment of topics. Appoint some one who has the gift of clearness of statement to prepare a five minute account of the country. Use the latest material in the library for this purpose, or, if nothing better is at hand, the article in the new edition of Chambers' Encyclopædia. Let a sketch map be prepared, showing the seat of recent insurrections and massacres. Next, if F. D. Green's book, "The Armenian Crisis in Turkey," is available, have two persons report striking portions of that view of the situation. If it is not in the library, ask one person to read James Bryce's article in the November *Century*, "The Armenian Question," and report its main features. If *Blackwood's Magazine* for October is in the reading room, another may add some points from "An Unbiased View of the Armenian Question," by W. B. Harris. (The *Review of Reviews* for November contains an outline of both of these articles.) Having thus placed before the audience the salient points in the case, call upon two or three, appointed beforehand, to give the latest facts, looking over the daily papers and the December periodicals for the freshest material.

3. Let the information thus far given leave out of consideration for the most part the bearing of this crisis on missions. Appoint the strongest and most moving speaker to state the case from the missionary standpoint. It should be done with a view to accomplishing the object of the meeting as suggested in the first paragraph.

4. After such a presentation of the topic the audience should be in a mood to pray very earnestly for Turkey and Armenia and the great powers as they stand related to the question. Pray specifically for the missionaries who may still be in jeopardy, for their work which has been so laboriously built up and is so sadly shattered, for the powers that have in their hands, humanly speaking, the destiny of Armenia, and especially for the Christians upon whom the brunt of suffering falls. Let the leader, in closing, appeal to the students to make this a matter of daily prayer until the danger is past and peace restored.

ANNOUNCEMENT OF THE NEXT STUDY COURSE.

---

1. The *subject* to be studied is, "The Four Principal Non-Christian Religions." It will be a comprehensive review of Mohammedanism, Confucianism, Hinduism and Buddhism, each of them being considered in its relation to Christianity. Like the course on India, it will consist of eight studies.

2. The *text-book* used will be Principal Grant's "Religions of the World in Relation to Christianity." It contains 137 pages and can be secured at the office of the Movement for 30 cents postpaid.

3. Inquiry has come to the office for *auxiliary books* to be used with this text-book, by class leaders. A tolerably full bibliography will be printed in the VOLUNTEER in connection with the several studies, but a few are named here. The articles on these religions in the standard encyclopædias are very clear and comprehensive and some of them are by the very highest authorities. While those in the "Encyclopædia of Missions" are unsigned, they are especially helpful from the missionary standpoint. An admirable volume, written by different specialists and treating of all of them is, "Present Day Tracts—Non-Christian Religions," to be had at the office for 83 cents postpaid. A full, popular and profusely illustrated account of all of them is found in Bettany's "Religions of the World," but it lacks the strength of a specialist's hand. The Society for Promoting Christian Knowledge issues separate volumes on the several religions which are of great excellence and are by eminent authorities. They are inexpensive and are found in most libraries.

4. *Presenting the course.* Leaders of classes should urge the members to take the course without fail. This special line of investigation enables the student to get at the deepest needs of the world. Few arguments in favor of Christianity are stronger than those arising from a careful consideration of other religious systems. After presenting the subject, secure orders and send them to the office in time to have the books as soon as needed.

# The Student Volunteer

---

Published Monthly during the College Year by the  
STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

80 INSTITUTE PLACE, CHICAGO

---

EDITOR, HARLAN P. BEACH

BUSINESS MANAGER, H. B. SHARMAN

---

*Subscription Price, 25 Cents a Year in Advance*

---

*Entered at Chicago Post Office as second class matter*

---

---

MOTTO FOR '95-'96. "LIVE MORE WITH CHRIST, CATCH MORE OF HIS SPIRIT; FOR THE SPIRIT OF CHRIST IS THE SPIRIT OF MISSIONS, AND THE NEARER WE GET TO HIM, THE MORE INTENSELY MISSIONARY WE SHALL BECOME."—*Henry Martyn.*

---

We take pleasure in introducing to our readers the writer of our leading article, Rev. Dr. Wherry. He is a man of varied attainments, and great practical versatility. For many years he was a successful missionary in India, during which time he did much as evangelist, pastor, theological instructor, translator, author and publisher. His four volume edition of Sale's Koran contains contributions of his own "which are voluminous and invaluable." At present he is the American Tract Society's representative in Chicago, and has rendered the cause great service as Secretary of the World's Congress of Missions. One of the volumes which he has issued in that connection we notice on another page. We bespeak for his article the careful reading it so well deserves.

---

In so small a book as "The Cross in the Land of the Trident" such severe condensation was necessary that a seeming injustice is done many lines of work which are of great importance. Thus in th

section on "Mission Work Through Christian Literature" no mention was made of the American Tract Society though the Religious Tract Society of London was spoken of. Americans may be surprised to learn that our Tract Society has published a Christian literature in twenty-eight Indian languages, expending in the work \$267,000. This literature includes besides tracts, pamphlets for missionaries, school books, devotional works, Bible dictionaries, Scripture histories and biographies, helps for students in seminaries and training schools, etc. In many sections and languages this society was the first in the work. While for twenty years past it has closed its depositories and united with the auxiliaries of the Religious Tract Society, it still has a share in aiding these societies. A number of our boards have also done a most helpful work in these directions, while Americans have prepared many books which are published by English societies. Such a record as the above indicates clearly the large field for the competent literary man, for whom, among others, Dr. Wherry's article calls.

---

Dr. Wanless, who writes on the work of the medical missionary, has already been introduced to some of our medical colleges, and as Traveling Secretary will visit many such institutions during the year. His words have behind them an experience of six years practice in India. The topic which he discusses should arrest the attention of every Christian student. Medical work in non-Christian lands presents large opportunities for usefulness, in some cases larger than those of any other branch of missionary effort, but unfortunately it has not hitherto appealed to a sufficient number of men to meet the urgent needs of most missionary boards. When to medical skill is added an earnest desire to heal the soul, such as filled the life of John Kenneth Mackenzie, for instance, the result is unspeakably helpful to the great cause. Who will heed this call of the suffering flesh of helpless millions?

---

The Poona and Indian Village Mission under the directorship of Mr. Charles F. Reeve, has received such strong endorse-

ment from former leaders in our movement, Messrs. Moorehead and Wilder, that we call attention to its plans. Its object is to bring the Gospel within the hearing of India's perishing millions by means of itinerant and localized work. In character it is evangelical, unsectarian and interdenominational. The support of its missionaries is through the freewill offerings of Christians. The field at present occupied is the district about Poona where there is a large population without a missionary. The workers go by twos to these people, and receive everywhere a ready hearing for hours together. Marathi is the language spoken and it can be acquired so that efficient work can be done after eighteen months. An appeal is made for "out and out" men to join them in the work. Information can doubtless be had from Mr. Reeve, whose address is Poona, Bombay Presidency, India.

---

The present issue is the last one containing outlines on the Indian studies, though owing to the late organization of some classes, a few will not finish the course before the holidays. The students of these classes have done enthusiastic work and are already inquiring about the next course. While new classes are constantly forming, more than twice the number of institutions are already enrolled than were in the course last year at this time in the term. The suggestion has been made that as a stimulus to the students, and as an aid to the Educational Secretary, as many classes as feel so disposed pass an examination in the course when concluded, each leader looking over the papers of his class and forwarding to the office the one which he marks highest. These best papers will in turn be examined by the Secretary, and the names of the five highest will be announced in the February number of THE VOLUNTEER. An examination paper will accordingly be forwarded to each leader with the usual suggestions.

---

On page 49 will be found suggestions as to the next course, that on "The Four Principal Non-Christian Religions." We wish to add a word here with regard to the importance of decid-



ing immediately to take up that course. If the study of India has broadened the vision and stimulated an interest in its people, surely a comprehensive study of the great faiths of the world, dominating as they do the religious life of 900,000,000 of our fellow men, should be of absorbing interest. This outline study of comparative religions will awaken an interest in the subject and will prepare the student for a more complete study in connection with college or seminary classes. For the volunteer especially this line of study is of inestimable value.

---

It is now almost eight months since the Executive of the Student Volunteer Missionary Union of Great Britain issued "A Call to Daily Thanksgiving and Prayer," for an International Missionary Conference of Students in Liverpool, from January 1st to 5th, 1896. The objects of the Conference are: 1. To emphasize the purpose, progress and possibilities of the Volunteer Movement. 2. To stimulate Missionary enthusiasm among students generally. 3. To rouse the whole Church to greater Missionary effort.

Not only amongst British students, but also by many in America there has been increasingly earnest prayer during the months which have since passed. That God is answering these petitions is made clear by the wonderful way in which the plans for this great gathering are taking form. The latest issue of the British *Student Volunteer*, just received, says: "The arrangements for the great Conference at Liverpool are going on apace. Everything indicates a record attendance in point of numbers and representation. The Continental Colleges are making a huge effort to send large delegations of their best men. Our own students are evidently wakening up to the importance of it all. Above all, and with thankful hearts we record it, a spirit of intercession is being poured out on students and missionaries on our behalf."

Let every user of the Prayer Cycle remember in special prayer this significant gathering as day by day petition is made

for our own Movement. And all other friends of missions will surely be much before God as the days of the Conference draw near. Speaking of the Liverpool Convention the *Missionary Review of the World* says: "If, first of all, a spirit of grace and supplication should be outpoured, and that vast assembly should be melted into one, fused into unity in the Spirit, so as to pray as one man, as Samuel, Daniel, Job, prayed for others, no human mind can foresee the glorious outcome."

---

### THE AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE CONVENTION.

---

The Alliance held its sixteenth annual convention with the Reformed Church Seminary, connected with Franklin and Marshall College, at Lancaster, Pennsylvania. From November seventh to tenth the hours were filled with the varied exercises of the convention, and representatives of the several denominations were knit together by the sweet ties of Christ. In the nature of the case this interdenominational feature is of greater importance to seminary students, who are just on the eve of becoming leaders in the church, than to the college students who meet in summer schools.

The topics discussed by the students and invited speakers were many of them of special interest to volunteers. Among these were the papers and addresses on "Industrial Missions in Africa," "Unoccupied Africa," "The Exportation of Rum into Heathen Lands and Its Effect on Missions," "The Student Volunteer Movement in Relation to the Theological Seminaries," "The Latest Objections to the Foreign Missionary Enterprise," "The Aim and End of Foreign Missions," "Evangelization in Alaska," "The Four Gates of Peking," "The Relation of God and Man to Missionary Work—a Study," and "Reasons Why Spirit-filled Men are Needed for Mission Work."

As usual in such gatherings the personality of some of the

speakers was largely felt. Men like Presidents Reed and Goucher, Prof. Stevenson, Secretaries Hamilton, Scholl and Dobbins and the missionaries, Sheldon Jackson, Dr. Knox and the venerable Dr. Blodget with a forty years' experience in China behind him, could not but impress themselves upon their hearers.

It was, however, the action taken in its business sessions that marks this convention as a notable one. For some years there has been a growing feeling on the part of theological students that the Alliance was hardly helpful enough to the seminaries to justify its continuance. This feeling culminated at Lancaster, and the discussion precipitated by the reports from the seminaries was earnest and somewhat prolonged. The delegates finally unanimously agreed that its usefulness was not at an end, but that a slight reorganization, looking toward a more permanent executive committee and emphasizing the practical character of the work to be done, would make the Alliance a more powerful factor for good in the seminary life than ever before. These changes were satisfactorily made and it is confidently hoped that the next meeting, to be held with the Divinity School of Chicago University, will prove to be the renaissance of the movement.

Another important item of business was the action taken with regard to a traveling secretary for the theological seminaries. The convention approved by a unanimous and rising vote of the report of Mr. Adams, who last year visited many seminaries with a view to stimulating missionary interest and to introducing the study of missions in the seminary curriculum. It was further decided to secure a man to continue this work during the current year, under the joint direction of the Alliance Executive Committee and Prof. Stevenson, who represents the Volunteer Movement in the Alliance. If this plan can be properly carried out, it will still further quicken the missionary spirit in all of our theological institutions. Surely the prayers which were asked for in this connection in our last issue have been speedily answered, and Lancaster may prove to be as noted a place in the history of the Alliance as its birthplace, New Brunswick.

## STUDIES ON INDIA.

BY THE EDUCATIONAL SECRETARY.

*SPECIAL NOTE: It has been learned indirectly that some Colleges are taking this course of study which are not in correspondence with the Educational Secretary. It is urgently requested that any Leader not now regularly reporting on each Study, write at once to the Secretary. It is believed that a mutually helpful relationship will thus be made possible.*

## STUDY VII. PRESENT PHASES OF MISSIONARY WORK.

*Required reading:* "The Cross in the Land of the Trident." Chapter VII. *Additional readings:* "Encyclopædia of Missions," articles "Methods of Missionary Work," "Medical Missions," "Woman's Work for Woman;" Smith's "The Conversion of India," Chapter VIII.; Dennis' "Foreign Missions after a Century," pp. 228-236; Rice's "Native Life in South India," Chapters X., XI.; Wilkins' "Daily Life and Work in India," Chapters XIII., XVII., XVIII.; Lowe's "Medical Missions," Chapters IV., VII.; Wishard's "A New Programme of Missions," Chapters I., IV., V., VI.; other readings suggested in the text-book.

- I. Efforts to reach Indian children.
  1. The day school: its plans and problems.
  2. Sunday schools: their opportunity and methods.
  3. Strategic importance of young people's societies.
- II. Work for the young men of India.
  1. The importance of missionary educational work.
  2. Bible classes and English evangelistic meetings.
- III. Some common methods of reaching the masses.
  1. Relative value of hall and street preaching.
  2. Touring to reach villages and festivals.
  3. Some points on house to house visitations.
- IV. Woman's work for Indian women.
  1. Zenana teaching: its value and methods.
  2. Evangelistic effort for different classes of women.
  3. Extent and importance of Bible women's work.
- V. Medical missions in India.
  1. The great need of hospitals and dispensaries.

2. Importance of work for women. The Dufferin Fund.
  3. Special opportunities afforded by hospital visitation.
- VI. The production, distribution and use of Christian literature.
1. The reasons for emphasizing this agency.
  2. Principal organizations engaged in the work.
  3. Distribution of the Scriptures and tracts.
  4. Reading rooms and their value.
- VII. Missionary efforts for the native church.
1. Some peculiarities of Indian church work.
  2. The association idea in the native church.
  3. Character of work in mission training schools.
- VIII. Nature and importance of Anglo-Indian and Eurasian effort.
1. The two classes described.
  2. Reasons for laboring in their behalf.
  3. Difficulties lying in the way of such effort.
  4. The methods most successfully employed.
- IX. The great importance of personal work in India.

STUDY VIII. INDIA'S APPEAL TO THE CHRISTIAN STUDENT.

*Required reading:* "The Cross in the Land of the Trident," Chapter VIII. *Additional readings:* "The Student Volunteer," June 1894; April, 1894; February, 1894; "The Missionary Review of the World," April, 1893, pp. 248-255; Gracey's "India," pp. 174-193; Smith's "The Conversion of India," Chapters IX., X.; Vaughan's "The Trident, the Crescent and the Cross," Chapter XI. and Appendix; other readings suggested in the text-book.

- I. Other claims than those of India also important.
- II. Some misapprehensions concerning India as a mission field.
  1. Proof that the field is not especially discouraging.
  2. Statistics show that the missionary force is inadequate.

3. India calls for all sorts of workers.
  - (1) The opportunity for enthusiastic preachers.
  - (2) Teaching in India.
  - (3) Field of usefulness open to physicians.
  - (4) Literary workers greatly needed.
  - (5) Industrial education especially helpful.
  - (6) A field for the Christian sociologist.
  - (7) The love of souls especially needed.
- III. Bishop Thoburn's statement of the situation.
  1. Providences indicate that India should be cultivated.
  2. The Empire now in an impressionable condition.
  3. Friendliness of the people toward the missionary.
  4. India's potential influence over Asia.
- IV. An appeal from the Bombay Conference of 1892-93.
- V. Robert P. Wilder's call from the front.
  1. The argument drawn from India's numbers.
  2. The present crisis in that empire.
  3. Obligations arising from manifestations of Satan's power.
  4. The present the time for action.

---

### MISSIONARY LITERATURE.

---

A HUNDRED YEARS OF MISSIONS; or, the Story of Progress since Carey's Beginning. By Rev. Delavan L. Leonard, associate editor of *The Missionary Review of the World*. Introduction by Rev. Arthur T. Pierson, D. D. New York, Funk & Wagnalls Co., London and Toronto. 1895. 5¼ x 7¾ in., cloth, pp. 432. Price \$1.50; at S. V. M. office, \$1.25, postpaid.

There are comparatively few books of which it should be said that they are indispensable to the student of missions. This one belongs to that select few, and we cordially commend it for the following reasons: it is written by an authority, Dr. Leonard having for years been a student along this line. Again, it is quite comprehensive and treats in its twenty-one chapters a wide

range of topics, most of them, however, of an historical character. While we do not recall any evidence to rebut the publishers' claim that "there is no single volume in existence which at all covers the ground as does this one," the reader must remember that the emphasis is on the word "single," and consequently must not expect to find everything within the compass of 432 pages. A third feature commending it is Dr. Leonard's faculty of bringing all essential facts into a perfect miniature. One sees them "writ small" as if looking through a reversed telescope. Fourthly, it is, in consequence, thoroughly readable, Dry-as-dust having had no hand in the compilation. A fifth characteristic commending it is its full survey of the past century, not only historically, but also geographically. The author conducts us to an exceeding high mountain and shows us all the kingdoms of the world and the glory and misery thereof as few other missionary writers have done. Yet, in spite of the excellences of the book, the cry of the reader is for still more. We wish that Dr. Leonard had prefaced the survey with other chapters besides the one on "The Christian Idea of Missions," chapters similar to those found in Dr. Lawrence's "Modern Missions in the East," for example. Still, it is a work better worth buying than ninety-five per cent. of the missionary books published, and it should go into every volunteer's private library.

#### SOME NOVEMBER ARTICLES THAT YOU SHOULD READ.

*Baptist Missionary Magazine.* (A. B. M. U.) "Civilization or Christianity" will interest thoughtful volunteers.

*China's Millions* (China Inland Mission), prints the "Letter of Mrs. Howard Taylor to the Keswick Convention." It is in her usual graphic style and is an appeal especially intended for young women.

*Friends' Missionary Advocate.* "Woman's Double Service as Foreign Missionary," while expressing views favored by the denomination, is yet strong and suggestive.

*Gospel in All Lands* (M. E. North), contains a number

of illustrated articles covering various lines of work. Two are worthy of special mention, "The Greek Orthodox Church," and "Worship of the Greek Church in Russia."

*Life and Light for Woman* (Cong. Woman's Board). A graphic picture of what young female converts may suffer for Christ's sake in Micronesia is seen in "A Hand to Hand Struggle."

*Methodist Review of Missions* (M. E. South), contains a discriminating article on Mexico's President, "Porfirio Diaz;" also a contribution looking toward the solution of the financial problem in missions, "Proportionate and Systematic Giving."

*Missionary Helper* (Free Baptist W. M. S.). Volunteers who are conducting children's missionary meetings can get help in "How to Use the Sand Map in Junior Mission Work."

*Missionary Herald* (A. B. C. F. M.). "The Next Step" lies near to many another board, and Secretary Smith's article helps to make clear the duty of other denominations similarly situated. "The Utility of Mission Schools in India" is well illustrated and timely.

*Missionary Review of the World*, in addition to its usual array of valuable articles, prints, "Brazil through an Evangelist's Eyes," "Reforms in China" and "Work of the Spirit in North Korea."

---

"Lord Jesus, anything, but I must be filled with Thy Spirit."—*Andrew Murray*.

"As for self, let it be forgotten forever; henceforth let Christ live, let Christ reign."—*Henry Martyn*.

"The living exhibition of the Christian character is the first great instrument of Christian conquests over idolatry."—*Francis Xavier*.

"Whoever goes to preach the unsearchable riches of Christ among the heathen, goes on a warfare which requires all prayer and supplication to keep his armor bright."—*Robert Moffat*.





Princeton Theological Seminary Library



1 1012 01464 8846

**FOR USE IN LIBRARY ONLY**  
**PERIODICALS**

**For use in Library only**

For use in Library only

